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A true theosophist must be a cosmopolitan in his heart. —H. P. BLAVATSKY

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KNOWN AND UNKNOWN CYCLES

THE first month of the year takes its name from the Roman God, Janus, he of two faces, one looking forward, the other back. Whatever else may be said of Janus, he is plainly a human god, since the capacity to look both forward and backward is an essential faculty of self-consciousness. It is memory of the past, H. P. Blavatsky remarks in *The Secret Doctrine,* which generates in man the feeling of personal identity. And it is the capacity to remember, and to imagine, surely, which holds the promise of future human evolution.

Looking backward, say, to the period from 1886 to 1896 in the history of the Theosophical Movement in the United States, one may be amazed at the rapid growth of the work which proceeded under the guidance and inspiration of Wm. Q. Judge. In the year first mentioned, there were twelve branches of the Society in America. Ten years later there were 103. It must have seemed, to workers on the scene, that the progress of the movement was at flood tide. *Path* Magazine was publishing its splendid articles; the principal Founder of the Movement, H. P. Blavatsky, was addressing an annual letter to the American Theosophists; simple texts on Theosophy were being written, and speakers were traveling about, spreading Theosophical ideas to practically every city in the land.

Yet how quickly all this energy died away. One wonders about the meaning of such sudden "spurts" of progress. They can hardly be wasted, nor fall away to naught, although, from the viewpoint of "organization," the only progress worth recognizing is represented by

gains which are not lost. Fortunately, the viewpoint of the Theosophical Movement is not that of "organization." How could it be, when, in past centuries, during the eclipse of reason in the West, only a few individuals could be found who represented the Theosophical Movement. Here a lonely alchemist, there a learned monk who wrote in a symbolic cipher, or a persecuted heretic—these knew little of the spirit of "organization."

More than anything else, the Theosophical Movement is embodied in a temper of the mind, a spirit of eagerness and acceptance in the attitude toward life. A Theosophical organization is never anything more than the temporary vehicle for educational effort in this direction. In the perspective of centuries, the Theosophical Movement is successful only to the degree that its spirit is gradually absorbed and adopted by the culture in which Theosophists work. And such success, having to be gauged against the background of rapidly changing history, can hardly be measured with exactitude by any save those who read the meanings beneath the surface of events.

It is so, also, with the progress of individuals. Even the personal affairs of men seem subject to changes and currents which press the lives of the individuals involved into wholly unexpected avenues of experience. From the common appreciation of these mysteries of individual destiny, perhaps, has come the use of the term "fortune," signifying a turn of events apparently beyond rational explanation. Even the believer in Karma may find himself unconsciously reflecting the habit of hoping for "good fortune," since the scope of immediate understanding of what happens to us is so limited, the hidden possibilities so numerous and varied.

Fortune is properly applied, perhaps, to the fund of Karmic precipitations concerning which we have little or no knowledge. It was a kind of "fortune" which brought an agent such as H. P. Blavatsky to labor with and for the Western world. Who can tell what silent and hidden strivings accumulated the merit for Western culture sufficient to exert an attraction on an ego of her stature? Work must have been done, its outward mark washed away by the ebbing tide of history, yet leaving some inner foundation for the work to be begun anew. There must have been secret hopes and longings, inadequately expressed, or not spoken of at all. And in that ten years of multiplying centers of Theosophic endeavor in the United States were planted, surely, numer-

ous seeds of future promise, not to flower, perhaps, till generations hence.

Then, in some future epoch, a subtle karmic balance will swing free, and a way open up for an enrichment of the lives of many, such as would not have been possible, save for the aspirations of unnamed and forgotten individuals in the nineteenth century. So, it must be, are the inner fortunes of human communities woven into the fabric of life. It is the work of a movement to set about this creation of a fairer future, deliberately.

We may as well reconcile ourselves to the fact that, so long as there remain conflicting elements in human nature, the collective Karma of human groups will exhibit vicissitudes—dark periods followed by hopeful ones, bright eras overtaken by years of confusion and dissolution. The great lesson to be learned is that the changes occur in the *conditions* of growth, and not in the growth itself, nor even in its rate. The growth belongs to that aspect of man which is untouched by disaster, and not necessarily assisted when fortune smiles. The man who seems to put his best foot forward in each of his days may be striding toward a juncture in his destiny when the ground will slip away beneath him. Perhaps all his apparent "progress" was of value only in bringing him to this difficult moment of test. What will he do when the assurance of good fortune seems to depart altogether? When even his "moral character" develops fissures and soft spots of weakness?

A trial is not the design of some external tribunal, brought to bear upon us to lessen our pride or show us our place. A trial is nature's way of disclosing the true character of life. The trial is not in nature, but in us. The trial oppresses because we have something missing in us, or we would not feel the pressure—the ordeal of the trial would not exist at all. We may long for it to be over, for our former fortune to be restored, but the trial is our fortune as much as our former pleasure in doing well what we had then to do. It is all of a piece, with the pleasure and pain in us, the happiness and strain no more than natural reactions to aspects of our own being.

Kill out ambition, we are enjoined, yet work as those work who are ambitious. This seems another way of saying, make the most of what fortune brings to you, yet never suppose that the good that comes is really "yours." Conceivably, only philosophers will be able to console

themselves with the thought that no pleasure can be wholly enjoyable until one no longer fears its loss, yet this principle seems the only one which can help those who are trying to be philosophers. The only "progress" we can be sure of is the progress that can never be stripped away by any outside force or turn of events. But since every human being has something of the philosopher in him, it is always possible to work on this idea, to use it whenever we feel despondent, or suppose that we have no fruits of action toward which to try to be "unattached."

The life of a movement has many parallels with the life of an individual. The movement lives on what is created by the *best efforts* of individuals. There will be times when the life of the movement seems shadowed by events, but this may be no more than a commentary on the character of the events, and a lesson in the obscurity of genuine growth. The times will change; they always do; and then the strength that lay hidden, like the growth that is in the soul, will find an expression which some will marvel at, others call "good fortune," and still others recognize as the natural harvest of seeds which were planted in a time of trial and foreboding.

A Pilgrimage of Effort

The psychology of the East is as simple as it is profound. The soul, or inward life, alone is real. . . . Eternity is a vital aspect of reality. Birthlessness and deathlessness are the temporal aspects of eternity. The present existence of the soul is not more certain than its pre-existence and its future existence; and these three—the past, the present, and the future lives—are stages in an entirely natural process.

The present life is always brief and fleeting; but the past begins, as the future ends, in eternity. . . . Issuing from the Universal Soul, and passing through aeons of what I may call prenatal existence, the soul at last becomes individualized, and enters on a career of conscious activity. Far from being dependent on the body, it accretes to itself, on whatever plane it may energize, the outward form that it needs and deserves.

—From *The Creed of Buddha* by Edmond Holmes

STUDY OR SEARCH?

FROM *Adelphi:* A most perplexed individual is writing to you. I have been for three years endeavoring to study Theosophy. I have heard lectures, have read an immense amount of literature devoted to that cult, from the sages of old down to the Sinnetts, Olcotts, and Blavatskys of the present day. I have conned the Yoga Philosophy and I read *The Path. Light on the Path* aids me not, nor does *Bhagavad-Gita,* and why? Because I am yet without the first steps toward practice. (Surely Theosophy—like other sciences—must have *something* practical about it?) Guide me with your friendly hints. Imagine me alone in a room. How to commence? Show me the first step upon the practical ladder! All I have heard and read seemeth to me so elaborately unintelligible that I lay it aside and beg you to instruct me in my Theosophical A B C. Astral Light! Is it a figurative light, *i.e.,* Revelation? or is it a light, as electricity—the Heavens—coal—gives light? If abstraction (into insensibility) is necessary, can you instruct me upon Hypnotism (self mesmerism.)? "A shining object" is advised to stare at! A mirror is a shining object, for instance. But of what avail to stare at a mirror and see reflected ugliness!

Answer—You say that for three years you have been endeavoring to *study* Theosophy. Such being the case, you will meet with but little success. Divine Wisdom can not be a subject for *study,* but it may be an object of *search.* With the love for this same wisdom uppermost in our hearts, we ask you if it would not be wiser to lay aside the *study* of so called Theosophy and study yourself. Knowing yourself you know all men, the worlds seen and occult, and find Theo-Sophia. One cannot absorb Theosophy as a sponge does water, to be expelled at the slightest touch. Our conception of Theosophy is apt to be based upon the idea that it is an especial line of teaching—a larger, wider, and greater doctrine than others perhaps, but still a doctrine, and therefore limited. We must bear in mind that the true Theosophist belongs to no cult or sect, yet belongs to each and all; that he can find the true object of his search equally as well in the Hebrew bible as in the Yoga

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NOTE.—This is a portion of an article first printed by Wm. Q. Judge, as "Answers to Questioners," in the *Path,* February, 1888, and reprinted in THEOSOPHY 6: 159. The title used above is our own.

philosophy, in the New Testament equally as well as in the *Bhagavad-Gita.*

You say you have "conned the Yoga philosophy." This is not enough; merely to "con" it is not to know it. It is in fact a most practical system (if you refer to that of Patanjali), and one that will meet all requirements you have in the way of difficulty; for it is one of the most difficult. It is not possible for you to judge its merits without practice: and it gives full directions. If for three years you study and practice it—aye for one year—, you will find that you need no other. In these matters there is no child's play nor the usual English and American method of mere book-learning,—we must absorb and work into the practice and the theory laid down, for they are not written merely for the *intellect,* but for the whole spiritual nature. There must be within the man something which he already knows, that leaps up and out when he scans the books of wisdom; a thing already existing, which only takes an added life or confirmation from books. True Theosophy has all that is practical, but many forget this; there is no greater system of practice than that required by it.

Desire wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Let the place in which you now are be the lonely room you speak of, and seek to find in everything the meaning. Strive to know what they are, and by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A. B. C.; it is enough for the present.

It is not Theosophy that is a science, but its application. It is not a "cult," for it covers and includes all.

The Astral Light is an actuality. It is not revelation, but a means through which that which causes revelation acts. Electricity, the heavens, all lower fires, are but the shadows of the Astral Light, just as the Astral Light is but the darkness of the Ineffable Light.

Abstraction into insensibility is not intended. If it had been so intended it would be unnecessary for us to be in these bodies. If you can forget yourself sufficiently—forget that you exist as a human body,

you will not need to stare at a mirror; but so long as you realize, when staring into a glass, whether you be pretty or ugly, you can not reach Celestial sensibility or terrestrial insensibility.

Hypnotism is the controlling of other personalities. Under this you would be but a puppet for the thought of another. Your outer self had better become a puppet for your own thought.

We seek to make the body alive, not to kill it.

ZADOK

INVISIBLE IDEALISM

Only when thinking becomes quite humble can it set its feet upon the way that leads to knowledge. The more profound a religion is, the more it realizes this fact—that what it knows through belief is little compared with what it does not know. The first active deed of thinking is resignation-acquiescence in what happens. Becoming free, inwardly, from what happens, we pass through the gate of recognition on the way to ethics.

The deeper we look into nature, the more we recognize that it is full of life, and the more profoundly we know that all life is a secret and that we are united with all life that is in nature.

Of all the will for the ideal which exists in mankind only a small part can be manifested in action. All the rest is destined to realize itself in unseen effects, which represent, however, a value exceeding a thousandfold and more the effects of the activity which attract the notice of the world. . . . Judging by what I have learnt of men and women, I am convinced that there is far more in them of idealist will-power than ever comes to the surface of the world. Just as the water of the streams we see is small in proportion to that which flows underground, so is the idealism which becomes visible small in proportion to what men and women bear locked in their hearts, unreleased or scarcely released. To unbind what is bound, to bring the underground waters to the surface; mankind is waiting and longing for such as can do that.

—ALBERT SCHWEITZER

THE ATOM—TEMPLE OF JIVA

> The Monads (*Jivas*) are the Souls of the Atoms. Both are the fabric in which the Chohans (Dhyanis, gods) clothe themselves when a form is needed.
>
> —*The Secret Doctrine*

> The forces in a nucleus are extremely strong—much stronger than those which hold the electrons in an atom—and these are already stronger than the forces between atoms which give the materials their tensile strength.
>
> —*Atomic Physics*

MODERN physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks and will never be able to get at the kernel. They left behind, in the adoption of physical atoms, the suggestive fact that from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to Galileo, all these philosophers believed more or less in *animated* atoms, not in invisible specks of so-called "brute" matter.

The real atom does not exist on the material plane, it is beyond space and time. "No one has ever seen, smelt, heard, touched or tasted an 'atom'!" In its *eternal* state the atom is invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The atom belongs wholly to the domain of metaphysics. It is an *entified abstraction*—at any rate for physical Science—and has nought to do with physics, strictly speaking, as it can never be brought to the test of retort or balance. Infinite divisibility of atoms resolves matter into simple centres of force, *i.e.,* precludes the possibility of conceiving matter as *objective* substance. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. It requires a metaphysician and an Eastern metaphysician—to understand our meaning.

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. The old Initiates knew of no miraculous creations but taught the evolution of atoms (on our physical plane) and their first differentiation from *laya,* into pri-

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NOTE.—Collated from standard theosophical texts.

mordial substances *beyond* the zero line—there where we place Mulaprakriti, the root-Principle of the world stuff and of all in the world. Matter is destructible in form while the atoms are absolutely indestructible, being the quintessence of Substances. These atoms are the primordial divine units, not the "atoms" of modern Science. The Substance-Principle is latent in every atom of the Universe, and is the Universe itself.

Draw a deep line in your thoughts between the ever-incognizable essence, and the as invisible, yet comprehensible Presence (Mulaprakriti), from beyond and through which vibrates the Sound of the *Verbum,* and from which evolve the numberless hierarchies of intelligent Egos, of conscious as of semi-conscious, perceptive and apperceptive Beings, whose essence is spiritual Force, whose Substance is the Elementals, and whose Bodies (when needed) are the atoms—and our doctrine is there. There is pervading the whole universe a single homogeneous resonance, sound or tone, which acts as the awakener or vivifying power. It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also of the evolution and dissolution of man, of the animal and mineral kingdoms, and of solar systems. Says the Rig Veda, "Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity," or *Manas* with pure *Atma-Buddhi.*

The first principles of all things contained in the Universe are atoms and . . . latent Deity or force. At its first manifestation it becomes WILL —communicating the first impulse to the atoms. The latter is symbolized by Fohat.

> Fohat is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies on all the planes. On the Cosmic plane this influence is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan of the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. The action of Fohat resembles on an immense scale that of a living Force created by WILL. In its totality it represents the action of the Hosts of the creative Dhyan Chohans.

The "Mundane Egg" is the first stage of manifestation, undifferentiated primordial matter, in which the vital creative Germ receives

its first spiritual impulse, potentiality becoming potency. The Egg, on whatever plane, means the ever-existing undifferentiated matter which strictly is not matter at all but, as we call it, Atoms. The ray of the "Ever-Darkness" becomes, as it is emitted, a ray of effulgent light, and flashes into the "Germ"—the point in the Mundane Egg. But the term "Point" must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form "the Germ." Or rather, as no atom can be made visible to our physical eye, the collectivity of these forms the noumenon of eternal and indestructible matter. The "Germ" is everywhere—ubiquitous, subjective, homogeneous. It therefore means all germs, that is to say, unmanifested nature, or the whole creative power which will emanate.

All is life, and every atom of even mineral dust is a life, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. Life precedes form and life survives the last atom of form. Universal life manifests for the purpose of the collective progress of the countless lives, the outbreathings of the One Life; in order that through the *Ever-Becoming,* every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, may reach through individual merit and efforts that plane where it re-becomes the one unconditioned ALL.

Every elemental atom, in search of which more than one chemist has followed the path indicated by the alchemists, is, in the firm belief of the Occultist (when not knowledge) a soul. Not necessarily a disembodied soul, but a *jiva,* as the Hindus call it—a centre of potential vitality with latent intelligence in it, and in the case of compound souls—an intelligent active Existence; from the highest to the lowest order, a form composed of more or less differentiations. The collective aggregation of these atoms forms the *Anima Mundi* of our solar system, the soul of our little universe, each atom of which is of course a soul, a monad, a little universe endowed with consciousness, hence with memory. The desire for sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should

exist. Jivatma is the differentiated soul, the life which gives being to the atoms and the universe, the molecule and the man, the animal, plant and mineral.

From the Elemental Vortices inaugurated by the universal mind—through Anaxagoras down to Galileo, and after them to the speculations of European mystics—all this is found in the Hindu hymns and Mantras to the "Gods, Monads and Atoms," in their fulness, for they are inseparable. Gods, Monads and Atoms are the correspondences of Spirit, Mind and Body (*Atma, Manas,* and *Sthula Sarira*). The gods of the ancients, the monads—from Pythagoras down to Liebniz—and the atoms of the present materialistic school (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human form, which begins with body and ends with spirit. What is collectively called *Monads* may be separated into three distinct Hosts, which, counted from the highest planes, are firstly, "Gods," or conscious spiritual Egos, the intelligent architects who work after the plan in the Divine Mind. Then come the elementals, or Monads, who form collectively and unconsciously the grand Universal Mirror of everything connected with their respective realms. Lastly, the atoms, or material molecules, which are informed by their apperceptive monads, just as every cell in the human body.

In their septenary aggregation they are the *Heavenly Man.* Every form on earth, and every speck (atom) in Space strives in its efforts toward self-formation to follow the model placed for it in the Heavenly Man. The atom's involution and evolution, its external growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the Monad, in its absolute totality and awakened condition—as the culmination of the divine incarnations on this earth.

The "many" proceed from the One—the living spiritual germs or *centres of force*—each in a septenary form, which first generate, and then give the primary Impulse to the law of evolution and gradual slow development. From these centres, beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins the differentiation of the elements which enter into the constitution of our solar system. The seven laya centres are the seven zero points, using the term zero in the same sense that

chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. *Laya* is that which is not manifested. It is the point at which or from which the primordial substance begins to differentiate and thus gives birth to the universe and all in it. Whatsoever quits the laya state becomes active life. It is drawn into the vortex of MOTION (the alchemical solvent of life); Spirit and Matter are the two poles of the One, which is neither spirit nor matter, both being the absolute life, latent.

It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or aeons) of life, MOTION, which during the periods of Rest "pulsates and thrills through every slumbering atom," reassumes an ever-growing tendency—from the first awakening of Kosmos to a new "Day"—to *circular movement.* The "Deity becomes a Whirlwind." This law of vortical movement in primordial matter is one of the oldest concepts of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the Egyptians from the Chaldeans. Heat (the Breath), attraction and repulsion—the three great factors of Motion, are the conditions under which the members of all the primitive family of Space are born, developed, and die, to be reborn after a "Night of Brahma," during which eternal matter relapses periodically into its primary undifferentiated state. Centres of force at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns—passing gradually into objectivity—gaseous, radiant, cosmic, the one "Whirlwind" (or Motion) finally giving impulse to the form and the initial motion, regulated and sustained by the never-resting Breaths —the Dhyan Chohans.

Let it be remembered that Fire, Water and Air, or the Elements of Primary Creation so-called, are not the compound Elements they are on earth, but noumenal homogeneous Elements—the spirits thereof. FIRE alone is One, on the plane of the One Reality. On the plane of the manifested, hence illusive being, its particles are the fiery lives which live and have their being at the expense of every other life that they consume. Therefore they are named the "DEVOURERS." Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man down to the unconscious agents that construct matter. From the One Life, formless and uncreate, proceeds the universe of lives. When the Devourers have differentiated the "fire-atoms"

by a peculiar process of segmentation, the latter become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globe.

In the first Round, the globe, having been built by the primitive fire-lives, *i.e.,* formed into a sphere—had no solidity, nor qualifications save a cold brightness, nor form, nor color. It is only toward the end of the first Round that it developed one element (Fire?) which from its inorganic, so to say, or simple essence became now in our Round (the fourth) that fire we know throughout the system. The second Round brings into manifestation the second element—Air; that element, the pursuit of which would ensure continuous life to him who would use it. From the second Round, Earth—hitherto a foetus in the matrix of Space—begins its real existence: it has developed individual sentient life, its second principle. The third Round developed the third principle—Water. The fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are now living on. Earth will reach her true ultimate form—her body shell—only toward the end of the manvantara after the *seventh* Round. Our globe is, so far, in its *Kamarupic* state—the astral body of desires and *Ahamkara,* dark Egotism, the progeny of Mahat, on the lower plane. During the three Rounds to come, Humanity, like the globe on which it lives, will ever be tending to reassume its primeval form, that of a Dhyan Chohanic Host. Man tends to become *a* God, and then—GOD, like every other atom in the Universe.

"Who forms Manu (the Man), and who forms his body? The LIFE and the LIVES." Manu stands for the spiritual, heavenly man, the real and non-dying Ego in us, which is the direct emanation of the One Life of the Absolute Deity. As to our outward physical body, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; it is only the exact Science of the future that is destined to vindicate the theory fully.

The human tabernacle is built by the countless lives, in the same way as the rocky crust of our earth. Our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except for the larger species, no microscope can detect. Not only the chemical compounds are the same, but the same infinitesimal lives compose the atoms of the bodies of the mountain and the

daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Occultism teaches that the life-atoms of our (*Prana*) life-principle are never entirely lost when a man dies. Those atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmuted from father to son by heredity, and partially drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because, as the *individual* Soul is ever the same, so are the atoms of the lower principles (Body, its astral or life double, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies.

The Initiates could teach and thoroughly understand how it is that each Ego is responsible for the use he makes of the atoms in space, and how each man can and does imprint a definite character and direction upon all the atoms used throughout life. Each man has a duty not only to himself but to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impression and impulsion given by us either confers an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdoms.

The expression employed by Science, "inorganic substance," means simply that the latent life slumbering in the molecules of so-called inert matter is incognizable. Modern Chemistry, owing to observation and discovery has been unconsciously forced to adopt and recognize (in its periodic tables, etc.) the *same ratio of progression and order in the evolution of chemical atoms*—as Occultism does both for its Dhyanis and Atoms; analogy being the first law. The very first group of the *Rupa* Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of Chemistry, monatomic, diatomic, and tetratomic, progressing downwards. On the astral plane, the chemical elements have as correspondents only the four lowest orders of the scale of Angelic Beings—the three higher principles in the atom, or rather molecule or chemical element, being perceptible only to the eye of the Initiate.

The atom may be compared to (and is for the Occultist) the seventh principle of a molecule. The physical or chemical molecule is composed

of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take, for instance, a molecule of iron and so resolve it that it becomes non-molecular; it is then at once transformed into one of its seven principles, *viz.,* its astral body; *the seventh of these is the atom.* This is occult alchemy, not modern chemistry.

If Chemistry desired to find itself on the right path, it would have to correct its tabulated arrangements by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon*—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as below. Each particle, whether you call it organic or inorganic, *is a life.* Every atom and molecule in this Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds—by aggregation—universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the forms and expels those souls from their temporary abodes.

Physics, upon which all the other sciences must necessarily build, introduces the modern man to new and bewildering, if not contradictory concepts. He hears of a finite but unlimited universe, of wrinkled and twisted space-time. He is told of electrons and protons constituting the atom, whirling in unimaginable orbits at inconceivable speeds, and before he has accommodated his mind to their fantastic dances they are joined by neutrons and positrons in a system of which the mathematical framework is still more complicated. If he supposes himself to understand the character of energy—a very foolish supposition on the part of any man—he must add to it the conception of negative energy. He must enlarge his mind to embrace the possibility of half a dozen geometries, which would have made Euclid stare and gasp; he must attempt to visualise cosmic rays, and "waves of probability".

—W. Macneile Dixon

WORD PUZZLES

AMONG the many words carrying a complexity of different connotations and usages is the term *belief.* Theosophical students may have noted that, while H. P. Blavatsky has remarked that "faith is a word not to be found in theosophical dictionaries," she does speak quite often of the "beliefs" of Theosophists. For instance, in the *Key,* while answering an inquiry as to why Theosophy is "accepted" by its protagonists, she attributes "acceptance" to "a conviction on the part of many, and *knowledge* by a few, that there must be somewhere a philosophical and religious system which shall be scientific and not merely speculative. *Finally,* a belief, perhaps, that such a system must be sought for in teachings far antedating any modern faith." Later, in discussing the long-term cultural effects of belief in Karma and Reincarnation, as with the Buddhists and Hindus, she states that for "the millions of poor and uneducated" in those lands, "Karma and re-incarnation are solid realities, simply because their minds have never been cramped and distorted by being forced into an unnatural groove. They have never had the innate human sense of justice perverted in them by being told to believe that their sins would be forgiven because another man had been put to death for their sakes. And the Buddhists, note well, live up to their beliefs without a murmur against Karma, or what they regard as a just punishment; whereas the Christian populace neither lives up to its moral ideal, nor accepts its lot contentedly." In another portion of the *Key,* H.P.B. criticizes Christianity, not because the Christian religion contains "beliefs," but because its beliefs are demonstrably "erroneous."

Turning to the dictionary, we discover excellent reasons for H.P.B.'s preference for the word *belief* over the word *faith.*

> *Belief.* The state or habit of mind of one who believes; faith; confidence; trust. 2. A conviction or persuasion of truth; intellectual assent; as, claims unworthy of *belief.* 3. The thing believed; specif., a tenet, or a body of tenets; doctrine; creed. 4. *Eccl.* A statement of beliefs; a creed; specif. (cap.), the Apostles' Creed.

We here note that it is only in theological usage that "belief" signalizes a closed mind. Webster insists upon this distinction:

> Belief and faith, though often used interchangeably, are not quite parallel, for *belief* may or may not imply certitude in the one who assents and *faith,* in its older religious and Scriptural sense, always does even when there is no evidence or proof. In current use, *faith* often suggests credulity and overreadiness to accept.

Joseph Shipley's *Dictionary of Word Origins* discloses that a belief, in one sense, is simply a preference—a desire to see things in a certain way, or an instinctive attraction to a certain idea. *Belief,* in this sense, is an individual or personal matter, whereas *faith* is usually institutionalized. We may "happen" to share certain beliefs with others, but we decide to share, or drift into sharing, a creedal faith. The *"lief"* part of belief is related to the Sanskrit *Lubh*—to desire, and also to the Latin *lubit*—it delights. Shipley therefore comments that it is not strange that often "what we like we think is just so."

What a strange tangle this is in terms of theological thinking! Anything spontaneously loved or desired, according to the "sinner" psychology of religion, is apt to be "satanic"—therefore one ought not to believe what he feels, but rather what he is told. Theosophical respect for "sincere beliefs of all sorts" stems from the realization that men should be encouraged to follow up with impartial examination their instinctive preferences for ideas. No interference should intrude upon man's long and lonely struggle to enlarge his mental horizons by self-induced and self-devised efforts. Therefore the T.S., as H.P.B. so insistently maintained, respected all beliefs sincerely held, and refrained from promising any sort of reward for conversion to a new idea. In "A Year of Theosophy" she remarks:

> Let us again say: (1) The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and distinctly and emphatically *is not a sect* nor ever was one. It admits worthy people of any religion to membership on condition of mutual tolerance and mutual help to discover truth. The founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. (2) The Society is not composed of atheists, nor is it any more conducted in the interest of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally friendly terms with each and all. (3) Not a majority, nor even a respectable minority numerically speaking, of its fellows are students of occult science or ever expect to become adepts.

In the *Key* (page 18), H.P.B. quotes approvingly these passages from a T.S. Convention paper prepared by Dr. J. D. Buck:

> Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodoxy must be wrought out by each individual according to his nature and his needs, and according to his varying experience. This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to Truth, and its ritual "To honour every truth by use."

Later (page 50), H.P.B. makes this point clearer when, speaking of members and officers of the T.S., she affirms that "all have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world," although "no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. . . ."

Reflection upon these scattered statements inclines one to the view that Theosophists may have been overly frightened by the word *belief,* simply because the theological heritage of ideas has permeated even the general Theosophical climate of opinion so thoroughly that the distinctions mentioned here have not been clearly grasped. Yet, if a Theosophist claims he is beyond the stage of "having beliefs," if he feels himself possessed, instead, of definite "knowledge," he may sometimes be placed in a rather ridiculous position. For a *belief* is the natural intermediary stage between an inner prompting towards adoption of a certain idea, and knowledge concerning the truth of that idea. If a man were beyond the stage of beliefs, this would mean that he had become a Mahatma; even many of the Adepts, we may surmise, have some "beliefs."

H.P.B. *has* made the claim that Theosophists, while they do indeed have numerous beliefs, can be shown to have founded those beliefs in some degree upon persisting truths. But here, again, the distinction is between constructive beliefs and destructive ones. This seems a point of considerable psychological importance, for, if the Theosophist, engaged in discussion with a Christian, feels that while *he* is possessed of absolute truth, the Christian's notions are based upon absolute error,

there is little room for that mutual tolerance and forbearance which alone make discourse upon differences of viewpoint of value.

We may also approach a consideration of the delicate shades of meaning in "belief" by considering the word *doubt.* The statement that the wise man "knows how to believe and to doubt well" has considerable validity, even though certain forms of doubt are certainly dangerous. For instance, there is that form of doubt which foments suspicion—a doubt of the integrity of someone with whom we are conversing, or of one who has made certain representations for our consideration. This sort of doubt is entirely destructive, since our aim should be to learn whatever we can from the ideas of others and to leave the assessment of their character to themselves.

The fearful man, also, "doubts" in a negative or destructive fashion, for he doubts his capacity to ascertain truth. The conceptions of theosophical philosophy, on the other hand, ennoble man, encourage him to trust his ability to advance in wisdom and psychological balance. What, then, does it mean to "doubt well"? The person who doubts constructively is very apparently the man who simply doubts that he has reached the full and final essence of any truth. He knows that *his* truth, as he presently sees it, is but one view of a reality which lies underneath—in part, a belief. By doubting his grasp of absolute truth he increases his respect for relative truth, and, when he respects relative truths sufficiently, he is encouraged to have an open mind in regard to the beliefs and opinions of others. In this case he *believes* that he has the capacity to discover more of truth with each moment; he also believes that others are similarly capable, and *doubts* only his right to set himself up as an authority or to feel superior to others.

A belief, rightly held, can be the growing tip of intellectual and moral progress. It is the very nature of the human ego to formulate beliefs, for beliefs represent a vast intermediary stage between a purely psychic existence and the highest adeptship. It is also in the realm of belief that the most fundamental moral decisions are made, since both *kama-manas* and *buddhi-manas* contribute promptings for our beliefs. The scientist, as David Lindsay Watson once pointed out in his *Scientists Are Human,* always proceeds with experiment guided by certain partially formulated theories. These are his beliefs, which he is willing to test by every means, but in which he places considerable trust and hope. Otherwise, he could never find sufficient enthusiasm to go

through the painstaking drudgery of physical research. Similarly does the worthy philosopher strive to clarify his own "beliefs" in his own mind, to learn to distinguish between belief and knowledge as far as he himself is concerned, and then to test by every means at *his* disposal the ideas to which either instinct or intuition have led him.

Therefore it seems clear that, whether we speak of scientists, philosophers, psychologists or theosophists in terms of their "beliefs," even more important than the nature of the belief held is the attitude existing in conjunction with it. Not our beliefs, but what we do with them —how we treat them—becomes the final desideratum, though all of H.P.B.'s counselling should impel us to endeavor to rule our predispositions with a steady hand. It is impossible not to *desire* that certain things be true, and to search for evidence to reinforce credence. A deluded sort of self-interest enters the proceedings only when, fooling ourselves into thinking we know more than we actually do, we try to reinforce our belief by "proving" it is better than someone else's. When this stage is reached, we have retrogressed from a philosophical sort of belief to merely "religious" belief, and are then ready to become demagogues. However, to carp at the very notion of belief, as have so many arrogant scientists—and a few sometimes arrogant theosophists—seems but to carp at the very nature of man in his present stage of evolution.

A belief in *Mahatmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's memory of its past.

We should declare our belief in the Adepts, while at the same time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family. . . . To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

WILLIAM Q. JUDGE

THE SPIRIT OF FREE INQUIRY

IV

THE Neo-Platonic and Gnostic Movement occupies the nearest end of the millennium which began with Buddha and Pythagoras about five hundred years before our era. The appearance and mission of Jesus occupied the central point of this millennial period.

In explaining the origin and meaning of the term "Theosophy" in the opening pages of her *Key to Theosophy,* H.P.B. traces it to the ancient Alexandrian Theosophists, the School of Ammonius Saccas of about the third century of our era. Most of the adherents of this School were Neo-Platonists and Gnostics. The chief aim of the Founders of this school, known as the Eclectic Theosophical School, was, like its modern successor, "to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities." The schools of the Neo-Platonists, the Gnostics, and the Alexandrian Theosophists, who were also called Philaletheians or "lovers of truth," flourished at a time when "reconciliation" was by no means impossible of realization, moreover, Philosophy—the spirit of a search for truth wherever it may be found—is natural to man, and only during a "dark" age will the birthright be betrayed. The early Christians, as before noted, were often of philosophic temperament; their age did not yet expect them to be such champions of moralistic righteousness as the "fathers" of a later church became. It seems entirely possible that now, fifteen hundred years later, a similar cycle of transition has come about, and that the tide may this time be induced to swing in an opposite direction.

The Neo-Platonic era was filled with heroic efforts to keep alive the pure light of truth; but "the dark shadow which follows all innovations"—in this case, the sacerdotal power of the Church—was ominously present. It is stated, though, in *Isis* (II, 41) that "never did the Neo-Platonic school reach such a height of philosophy as when nearest its end," which indicates that for centuries, Theosophic progress was never halted, but only increasingly isolated. Finally, the Movement was cruelly suppressed in its outward form entirely, and the dominant power of the Church inaugurated a "new millennium" indeed—a period characterized even by ordinary history as the Dark Ages.

What were the reasons for this signal failure? What made it possible for the Church, in 543 A.D., to feel so confident of its power as to anathematize the doctrine of reincarnation? These are questions which every Theosophist might address to himself, in an effort to learn the lessons of the past and avoid repeating its errors. Were there internal weaknesses which furnished points of ingress to the enemy?

Such weaknesses, in every case, could only be those caused by divisions among students. In her final Message to the American Theosophists, H.P.B. warns against just such a failing: "Never has it been more necessary for the members of the T.S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood." The Achilles' heel of the Neo-Platonic School is described in the following italicized sentence in *Isis* II, 252: "The *Neo-platonists were doomed to destruction from the day when they openly sided with Aristotle.*"

Plato was an Initiate who continued and clarified the line of teaching begun with Pythagoras. Plato, H.P.B. affirmed, represented the direct line of transmission of the Eternal Wisdom-Religion, both as regards the content of teaching which could be imparted at that time, and the time-honored method of instruction, which proceeded from Universals to particulars—a method which appealed to and was designed to stimulate the synthesizing faculty of the Higher Mind. Aristotle, although for twenty years one of Plato's most brilliant pupils, was never initiated; at last, he left his Teacher and started a school of his own which was a distinct departure from the spirit of Plato's teachings; Aristotle also elaborated a system which proceeded from particulars to universals—the reverse of the Platonic method.

Diogenes Laertius, in his life of Aristotle, wrote: "He seceded from Plato while he was still alive; so that they tell a story that he [Plato] said: 'Aristotle has kicked us off just as chickens do their mother after they have been hatched'." Another version of this story is that Plato remarked, "Aristotle has kicked me, as foals do their mothers when they are born."

In starting his Peripatetic School, so called because of Aristotle's habit of walking up and down the walks around the Lyceum while talking to his pupils, Aristotle broke the link between Plato and himself, and in so doing he also severed a tie with Plato's predecessors. No

link in the unbroken chain of transmission of divine truth can be repudiated without thereby cutting oneself off from other currents of knowledge belonging to the same tradition. From this, we can see how final was the division between Plato and Aristotle; if many Neo-Platonists were lured away from Plato, they invited the fate that overtook them.

The final act of this drama, what it portended, and the fact that the result might have been otherwise is set forth in *Isis* II, 252-3:

> At the beginning of the fourth century crowds began gathering at the door of the academy where the learned and unfortunate Hypatia expounded the doctrines of the divine Plato and Plotinus, and thereby impeded the progress of Christian proselytism. She too successfully dispelled the mist hanging over the religious "mysteries" invented by the Fathers, not to be considered dangerous. This alone would have been sufficient to imperil both herself and her followers. It was precisely the teachings of this Pagan philosopher, which had been so freely borrowed by the Christians to give a finishing touch to their otherwise incomprehensible scheme, that had seduced so many into joining the new religion; and now the Platonic light began shining so inconveniently bright upon the pious patchwork, as to allow every one to see whence the "revealed" doctrines were derived. But there was a still greater peril. Hypatia had studied under Plutarch, the head of the Athenian school, and had learned all the secrets of theurgy. While she lived to instruct the multitude, no *divine* miracles could be produced before one who could divulge the natural causes by which they took place. Her doom was sealed by Cyril, whose eloquence she eclipsed, and whose authority, built on degrading superstitions, had to yield before hers, which was erected on the rock of immutable natural law. . . . Alone, the hated and erudite Pagan scholars, and the no less learned Gnostics, held in their doctrines the hitherto concealed wires of all these theological marionettes. Once the curtain should be lifted, the connection between the old Pagan and the new Christian religions would be exposed; and then what would have become of the Mysteries into which it is sin and blasphemy to pry? . . . To guess what, if the *coup d'etat* had then failed, might have been the prevailing religion in our own century would indeed, be a hard task. *But, in all probability, the state of things which made the middle ages a period of intellectual darkness, which degraded the nations of the Occident, and lowered the European of those days almost to the level of a Papuan savage—could not have occurred.* (Italics ours.)

It is plainly implicit in the concluding sentence that this tragic outcome, at the very time the Neo-Platonists were at their height, need

not have been; that the tragic results to Europe and the world might have been averted if the students of those days had been united in aim, purpose and teaching, if they had been uniformly loyal to the immemorial doctrines of the Wisdom-Religion as exemplified in that era by Plato and his School, and if they had presented a united front to all opposition.

Plato thought and worked from the Source and Center; and all peripheral phenomena and learning acquired value and meaning only when related to the Center. Aristotle placed independent values and meaning on the outer margins of life, on the peripheral aspects, and by so doing the Center gradually lost its reality to him. For Aristotle, the senses acquired an importance out of all proportion to their real function. The eye of sense was substituted for the eye of wisdom. He forgot the ancient admonition: "Mistrust thy senses; they are false"; and this led him to favor the geocentric system of astronomy, rather than the heliocentric system taught by Pythagoras, and always known to the Sages. Aristotle's method placed the main emphasis on Lower Manas, the purely intellectual, the aspect of mind which reasons from material premises to material conclusions; Plato's method was chiefly concerned with Higher Manas, the intuitional and spiritual mind, the mind that can "look directly on ideas." Aristotle's method has sometimes led Higher Manas to retreat from the active scene, until a man reaches a point where he denies the *existence* of a Higher, Spiritual Mind. It is, therefore, understandable how Aristotle, although far from being a materialist himself, was yet the Father of Modern Science, which, a few generations ago, had sunk to the very depths of materialism.

The true spirit of inquiry must recognize and use all the faculties, powers, and principles constituting man. As we recognize and use them as far as we are able to, they will manifest more and more as ready instruments of the Ego. But, as already shown, the use of the faculties of the inner man has its own inexorable laws. These laws are highly moral; and if the motive is tainted with the least selfishness, the faculties of the Immortal Man cannot function. They can only function in one who is moved by a desire to help others without personal motives of any kind. If scientists learn this lesson, they will be able to penetrate to the very heart of nature, discover there the missing factors of many apparently unsolvable mysteries.

THE SACRED ISLAND

AN island, where now the Gobi Desert lies, was inhabited by the last remnant of the race that preceded *ours;* a handful of Adepts —the "Sons of God," now referred to as Brahman Pitris, called by yet another synonymous name in the Chaldean Kabala. Tradition says, and the records of the Great Book explain, that long before the days of Ad-am and his inquisitive wife He-va, where now are found but salt lakes and desolate barren wastes, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan Range and its Western prolongations. This sea existed until the last great glacial period, when a local cataclysm, which swept the waters south and west, formed the present great desolate desert, and left only a certain oasis.

At one time *Lemuria* covered the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Thibet, Mongolia and the great desert of Shamo (Gobi). "The last remnant" meant the "Sons of Will and Yoga," who, with a few tribes, survived the last great cataclysm. Their (Lemuria's) elect had taken shelter on the Sacred Island, an Island which for its unparalleled beauty had no rival in the world, now the "fabled" Shamballah, in the Gobi Desert. Fabled, no doubt, because "a very mysterious locality on account of its future associations."

We have to look into and study well the Chinese sacred records. From Lao-tze down to Hiouen-Thsang their literature is filled with allusions and references to that island and the wisdom of the Himalayan adepts. With respect to the traditions concerning this island, and apart from the historical records of it preserved in the Chinese and Thibetan sacred books, the legend is alive to this day among the people of Thibet.

What is claimed is simply the fact that the wisdom imparted by the "Divine Ones"—born through the *Kriyasakti powers* of the Third Race before its fall and separation into sexes—to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea, believed in by both Hindus and

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NOTE.—This article is collated from Theosophical literature.

Buddhists, but called "mythical" by geographers and Orientalists, *the less one talks of it, the wiser he will be.* The commentary says: "Alone the handful of those Elect, whose Divine Instructors had gone to inhabit that sacred island, 'from whence the last Saviour will come. . . .' the land of libation of the old Hierophants whence the deliverer of Humanity will appear." This will take place at the end of the Kali Yuga, 427,000 years hence. The latter end of every Yuga is called "the destruction of the world," as then the earth changes each time its outward form, submerging one set of continents and upheaving another set.

The hierophants of all the Sacerdotal Colleges were aware of the existence of this island. There were many such colleges, and the old classic writers speak of them. There was no communication with this fair island by sea, but *subterranean passages,* known only to the chiefs, communicated with it in all directions. Tradition points to many of the majestic ruins of India—Ellora, Elephanta, and the caves of Ajunta which belonged once to those colleges, and with which were connected such subterranean ways. Who can tell but the lost Atlantis did not exist in those days?

In the esoteric doctrine, a "third war" is mentioned as taking place at the close of the 4th Race, between its adepts and those of the Fifth Race, *i.e.,* between the Initiates of the sacred island and the sorcerers of Atlantis. Tradition maintains that the "Sons of God" or the great Initiates of the sacred island, took advantage of the Deluge, to rid the earth of all the sorcerers among the Atlanteans.

When we say that India has *civilized* the world, and was the Alma Mater of all other nations (Babylonia, and perhaps even Egypt included) we mean archaic prehistoric India—India of the time when the Great Gobi was a sea, and the lost Atlantis formed part of an unbroken continent which began at the Himalayas and ran down over Southern India, Ceylon and Java, to faraway Tasmania.

Around no other locality, not even Peru, hang so many traditions as around the Gobi Desert. In Independent Tartary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface are said to lie such wealth, in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury and fine arts, as no existing capital of Christendom can show today. The Gobi sand moves regular-

ly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dare touch them for the whole district is under the ban of a mighty spell. Bahti—hideous, but faithful gnomes—guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind. The district of the Gobi wilderness and in fact the whole area of Independent Tartary and Thibet is jealously guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets.

The fair island is no more, but the country where it once bloomed remains there still. The immense "Salt Valley" of Dasht-Beyad by Khorossan covers the most ancient civilizations of the world; while the Shamo desert has had time to change from sea to land, and from fertile land to a dead desert, since the day when the *first* civilization of the Fifth Race left its now invisible, and perhaps forever hidden, "traces" under its bed of sand.

But a certain spot is well known to some of the "great Teachers of the Snowy Range," however much convulsed and changed its topography may have been by the awful cataclysms. Every *seventh* year these Teachers are believed to assemble in Shamballah, the "happy land." According to the general belief it is situated in the northwest of Thibet. Some place it within the unexplored central region, inaccessible to even the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, south and north, and the more populated regions of Khoondooz and Kashmir, of the Gya-Pheling (British India) and China, west and east, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur Nur and the Kuen-Lun Mountains —but one and all firmly believe in Scham-bal-la, and speak of it as a fertile, fairy-like land, *once an island,* now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the god-like inhabitants of the legendary Island.

YOUTH-COMPANIONS ASK— AND ANSWER

WITH some there is an intuitive realization of the validity of Theosophic principles and ideals, although intellectually some may not "know" the philosophy well enough to adequately describe or explain its logic to anyone else. Conversely, an arm-chair philosopher or intellectual may have a comprehensive grasp of Theosophic doctrine and many of the intricacies involved in its theoretical development, yet fail to make it a living power in his life. How account for these discrepancies, and, since even in the first instance there are genuine discrepancies, what price must be paid for the imperfections thus represented?

These "discrepancies" and various combinations and emphases in human nature may be seen as necessary and quite meaningful in light of the third fundamental proposition, as stated on page 17 of *The Secret Doctrine,* where is posited "the obligatory pilgrimage for every Soul through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law, during the whole term." "The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." Man is on a pilgrimage, and fruits of past actions, whether mental or physical, have strengthened some parts of his potentialities more than others.

It is extremely difficult to have at one's command all the subtle and numerous factors of a situation involving a decision. But difficult as it may be, it is only when one accomplishes this that he finds the balance between "intuitive realization" and the intellectual grasp of "Theosophic Doctrine." Past choices build certain tendencies and leanings, either toward logical understanding or toward intuitive realization; or perhaps they are of such a nature that they lead the individual to explore neither of these two aspects of the soul; they may rather bring him to find all his questions answered by whatever personal, family, race or cultural atmosphere is his. But intuition and intellect remain the only vehicles through which spiritual ideas can manifest.

As to the instances mentioned above: intuition is sometimes described as the direct descent of Buddhic knowledge onto this plane of

consciousness. But it is not easy to detect an "intuition," because of the confusion so often affecting the physical and emotional vehicle. Thus one cannot be sure that a given "feeling" is born of intuition or merely a queer sort of rationalization on the part of the personal self. Logic is needed because logic is a discipline of the mind. In the use of logic, one is compelled to bring to the fore all the ideas on a question that he can discover, and to reject those which do not, on the test of reason, hold true. He is therefore attempting to face facts honestly and objectively, leaving his sometimes untrustworthy feelings temporarily out of the picture.

Even the painter who is a genius in his field cannot express himself to the fullest of his capacity if his tools are clumsy and inadequate. So with the soul: "mental conceptions and perceptions" need to be "clean and clear," as Robert Crosbie put it. Thus the man who can intellectually comprehend ideas is constructing part of the roadway leading to truth, even though the road does not guarantee that the journey will be successfully made. Intellect is a means to an end, not an end in itself, and perhaps the loneliest of men is the one who cannot reach beyond intellect.

Mr. Judge once stated: "Suppose the inquirer is disposed at the outset to take the word of theosophical writers, then caution is just as necessary, for theosophical literature does not bear the stamp of authority. . . . Many theosophists accept doctrines but are not able to say what it is they have accepted." This brings up another aspect of the question. It should be possible for the "intuitive" student also to persistently question and re-examine.

What is the role of independence—or self-dependence—if it must ultimately give way to interdependence? Why is it necessary to develop the first only to have it replaced by the second?

(*a*) During the later years of youth almost everyone experiences the drive for independence—physical, mental, moral. Such may be deemed good and necessary so long as it does not constitute thoughtless rebellion. The development of "self-dependence" must then be a loosening of dependence upon others and a strengthening of inner soul qualities. This goes hand in hand with the increased use of its instruments by the indwelling ego.

Of course, independent will might be put to an unfortunate use unless a higher, intuitional, directing force comes into play. Expressed

morally the directing force is a grasp of interdependence, but spiritually it must be a realization of the great unity of life. The evolutionary journey, then, in large or small, would be a "return to spirit" through the development of the lower instruments and their control by the real man. Personality would seem to correspond to dependence, soul or moral nature to independence and the spiritual nature to interdependence.

Only through the unfolding of the lower nature and its intelligent use could we expect to feel the force of higher capabilities within.

(*b*) Independence of thought and action would seem to be a necessary stepping stone to interdependence. Can one ever know what it means to help another, to feel oneself as a part of a whole, unless he himself has experienced some of the same things on his own?

To answer the second part of the question—how can we reach high school unless we have progressed through elementary school? The elementary school must eventually give way to high school, but could one know and understand the lessons of high school unless he had fully mastered the earlier lessons—could one be a good member of a group unless he had learned to stand on his own?

From the time one is a very small child—completely dependent on parents for care and comfort—the individual is continually striving for his independence. Things children do—we call them play—are all efforts toward learning self-directed use of the soul's instruments. One continues to learn—to demand his independence in various ways. Some day he may reach a point when for the benefit of the whole he begins to consider how best to fulfill a function in the general scheme of things. It is at this point that one begins to relinquish his independence for the greater whole. Some never reach the state of independence, others—the greater number by far—never reach the state of interdependence.

(*c*) This brings to mind the phrase uttered by Jesus: "Come ye out and be ye separate." This certainly meant becoming independently devoted to an ideal. The ideal in Theosophy is a recognition of the fact that actually since life is one, then all is interdependent. It obviously requires a tremendous "independent" effort to realize this. Many people know it intellectually, but not practically. No matter what one may have to do, mentally or physically, his ideal precedes him. And the ideal of Theosophy is independent recognition of the interdepend-

ence of man. A child begins its life depending on its parents, and they in turn must have achieved a certain degree of interdependence in conducting family affairs.

(*d*) The existence of the two attitudes, "man is a unique individual," and its seeming opposite, "man should desire to become absorbed in unity," is expressed by Karen Horney in *The Neurotic Personality of Our Time:* "By vanishing to (personal) nothing, we become part of the creative principle of the universe. This seems to be the great consolation which religion has to offer human beings; by losing themselves they can become at one with God or nature." Yet "Man in our culture feels strongly that his own self is a separate unity, distinguished from or opposite to the world outside."

Is individuality *replaced* by inter-dependence? Man, in a sense, is unique and separate from his fellow men and surroundings. But there is a common denominator to all things that exist and it is this common denominator that enables a person to extend himself into every conceivable idea. Developing true independence does not involve separating one's intangible qualities from those about him, but upon recognition of the identity which binds him to *all ideas,* thereby enabling him to understand the problems of other men. In becoming a self-conscious being he chooses, after viewing the various possibilities from a spectator's seat, to release himself from those ideas and tendencies which inhibit him from sharing with other individuals. If he tries to take a short cut to universal brotherhood, he will be likely to fall into a "feeling of not having a say in one's life but of having to let others bear the responsibility for it and make the decisions; a feeling of being putty in the master hands," to quote Dr. Horney again. This can be quite adequately applied when examining the personal-God idea so prevalent in the Western culture. If, after a man has conceived himself as "close to God," he yet is "still on the outside" and will feel intrinsically weak, unable to develop his potentialities and make sound relationships. As we probably all have experienced, it is impossible to have fully worth-while friendships if one is unwilling to be a self-generating force in the growth of the relationship.

The losing of oneself in something greater than man's personal problems is of greater importance *if one is not running away from them.* Inter-dependence then is an outgrowth of true independence.

THE SPLENDID PATTERN

WE observe the beauties of Nature and marvel at the splendor of her design, but usually pass them by without explanation, simply saying that such is the way of life. But if we study carefully the wise ordering of the universe, we shall discover an intelligence at work far surpassing the knowledge and wisdom of ordinary men. We shall detect what seems to be a mathematically perfect plan wherein all things and beings have their proper place. How account for the existence all over the world, for example, of forests, cities, villages and farms? How explain the fact that cities, wherever they be, all follow a common pattern? No order of human intelligence ever established this uniformity. No single human mind conceived in advance the idea that cities should be composed of homes, stores, factories, and streets, or that family life, from the beginning of time, should be the same. It is obviously the unfoldment of an organic scheme, but whence and where its origin?

One of the fundamental propositions of Theosophical philosophy postulates the existence and rule of the Universal Over-Soul. Theosophy is not alone in declaring this truth. Emerson devotes the whole of one of his essays to the subject, and every religious system worthy of the name has taught the same under one or another form. But what the Over-Soul is, and what are its powers and functions, are not generally inquired into. It is not understood whether it is a mere abstraction, existing potentially in the depths of space, or a potent reality, capable of producing effects in the world of men.

The Universal Over-Soul, according to *The Secret Doctrine,* is an aspect of the One Life. It is the collectivity of all souls, the all-containing reservoir of force and knowledge, the storehouse of experience. Its higher aspect is sometimes called Universal Mind, in which is carried forward the plan of the world.

All individual souls are fundamentally identical with the Over-Soul, just as each drop of water is identical with the ocean from which it came. It must therefore follow that each soul reflects, in its own way, the same *general* pattern, so that wherever beings, or collectivities of beings, such as nations, cities, families or tribes, are evolving, a common plan is the basis. Each collectivity of souls has its own Over-Soul,

which in addition to reflecting the universal plan, also carries forward the results and values, the knowledge, of all past experience.

The design that we see in all departments of life, then, is simply the unfoldment of a plan pre-existing in the "Over-Soul," which is reflected *into* the consciousness of men, and which men follow as does the bee the building of its cell. No single individual being, however, whether human or divine, was maker of this plan in the distant past, any more than any being now decrees that of each generation of mortals born upon earth, a definite number shall be set apart as farmers, mechanics, tradesmen, or guides. This is all the function of the Over-Soul, one phase of the operation of the law of cause and effect, or Karma, which adjusts supply to demand. It is in accordance with this law that men are born, bringing with them, of necessity, the knowledge needed.

If the karma of an individual is that of filling the position of engineer in a community, his natural aptitude will be in that direction. His parents, if wise, will do all in their power to cultivate this leaning, so that upon assuming responsibility, he will be able to bring through in greater measure the engineering knowledge latent in the Over-Soul. The same is true of blacksmith, teacher, undertaker, servant. Each human being, whether conscious of the fact or not, comes into incarnation with a definite work to do. Through the law of magnetic attraction, he is drawn to a nation, a community, a family, not because of choice on his part, but because of a need reflected in the Over-Soul. And he who applies himself willingly to this Karma, who fits himself as best he can for the work, will unfailingly draw upon the strength and wisdom of the Divine Prototype. And fitness in this system is not a thing of intellectual preparation alone. It is primarily a condition of heart—unselfish desire to serve, faith in the power of the inner Self, willingness to appear as nothing in the eyes of men, and humility. These inner qualities of soul open up channels in heart and brain through which the power and help of the Over-Soul may flow.

Conceited individuals are often of the opinion that whatever of wisdom they possess is exclusively their own. They feel a pride of idea at the thought of possessing knowledge not held by other men. But how can there be conceit when one reflects that all he has, and is, are but the property of the Over-Soul? If man finds himself able to manifest a portion of its splendor, it is only because he has placed himself under the radiance of its light.

The Universal Over-Soul is sevenfold in its nature. It has seven planes of differentiation which are referred to usually under the terms Divine, Human, Animal planes, etc. Each of these divisions is again sevenfold, and these latter divided and sub-divided, so that in the animal kingdom, for example, or that division of the Over-Soul which represents animal intelligence, there is a layer of consciousness which is the container and reflector of each genus and species. These layers of consciousness are called "hierarchical intelligence," and through them it is that all birds of a particular species possess the same knowledge. It will explain why the tiniest chick, even when left alone by its mother, will run for its life at the cry of a hawk. The hierarchical intelligence of each species is reflected into the brains of the units, imparting thus the knowledge displayed.

One of the unsolvable mysteries of modern science is how it is that birds in South America can foresee a late spring in the northern hemisphere, and thus delay their migration for as long a period as weeks in some cases. Or how it is that wild bees are able to prophesy the coming winter, as attested by the fact, well-known in New England, that they build their hives either high above the ground or low to accord with the depth of coming snows. Farmers hold that bumper crops always presage a cold winter ahead, and they have long been able to prognosticate winter temperatures by observing the thickness of corn shucks.

In *The Ocean of Theosophy,* Wm. Q. Judge gives the rationale of the amazing faculty exercised by clairvoyants of foreseeing coming events. As the same principle applies to the prophetic powers manifested in the whole lower nature, it is well worthy of consideration:

> In the Astral Light (an aspect of the Over-Soul) are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come, the causes for which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present.

Causes for weather are undoubtedly generated far in advance of the actual physical changes experienced on this plane. The beings of the lower orders of life, living close to the realm of natural forces, *feel* the presence of these causes. Unlike man, they create no barriers between

themselves and nature. They are not capable of false idea or selfish desire, which in man inhibit the co-ordination on inner planes of all aspects of the Over-Soul. In this respect, it seems, man is clearly "inferior" to the animal.

But man is born with a divine destiny. While the lower orders of beings follow the plan unconsciously, man's mission is both to follow it and *improve* it. His intuitive response to the beauties of life should serve to inspire him to co-operation, to the assumption of his own place in the splendid pattern as conscious co-worker with nature. If each human being were willing to forego desire and to consider himself an impersonal force for good, he would find, "springing up spontaneously" from within, the knowledge needed for any task, and the sort of happiness which rightful use of wisdom alone brings.

The great heresy of separateness has caused man to view all life in a materialistic way. And, as a consequence, he has forgotten his basic identity with the Over-Soul, and therefore with all other souls. One purpose of Theosophical work is to help him gain conscious awareness of this metaphysical truth.

The Imprint on the Soul

When one dies, and the soul has been stripped of the body, everything in the soul becomes visible, all its natural traits as well as those acquired from every habit and each pursuit. When, therefore, the dead appear before the judge [the "Balance" of Karma], he causes them to halt before him and examines each soul with no knowledge of its identity; often, indeed, he has laid hold of some monarch or despot and discerned nothing sound in the soul; he sees all of it twisted by lies and imposture, crooked because it has received no nourishment from truth; he sees it compact of distortion and hideousness by reason of the irresponsibility and licentiousness, the insolence and intemperance of its acts. . . . Wherefore, everyone who is punished, and rightly punished, ought either to be benefited and become better, or serve as an example to others that they may behold these sufferings. . . .

—Plato

THOUGHTS ON ALTRUISM

IN an endeavor to discredit Theosophy, charges are frequently made that those who study the supposed "Wisdom-Religion" lack clarity on the fundamentals of economic welfare. Theosophists prefer, it is said, to immerse themselves in abstract theories and study of archaic philosophies. It is even whispered that Theosophists are merely visionary, since they attempt to be guided by "higher principles," and are thus emotionally unstable. Such allegations seem, at times, to be plausible, and men attracted to Theosophy may thus be discouraged from continuing their studies.

Yet all students in the Hall of Theosophical Learning, if they have studied the teachings of the Founders, know that they should try as far as is humanly possible to be altruists in their dealings with their fellow men. It may be asked how one can practice true altruism in an age in which the majority of people seem bent on deriving the maximum of material gain from a minimum of physical or mental effort; when racketeers, influence-peddlers and their ilk would seem to be having a heyday; when, in short, spiritual values are ruthlessly trampled underfoot by the many in an insensate scramble for possessions and sensations. Yet in time of international emergency people are often more eager to give generously to ameliorate human suffering. The work of the United Nations to raise the standard of living in the Far East by improving and increasing crop production is laudable, as are efforts to reduce the incidence of malaria in mosquito-infested regions. And encouragement of such work is a way to fulfill theosophical obligations.

Altruism should be the cornerstone of family life. Its influence would then be felt in the commercial world, in the workshop, and indeed in all our activities. If management and labor in their never-ending struggle for power could infuse a little altruism in their negotiations, antagonistic rivalry would be supplanted by harmonious cooperation, each side recognizing and appreciating the merits of the other. We may also give thought to the effects of thorough altruism in international relations; how, if more fellow-feeling could be injected into our discussions and dealings with those whose political aspirations are diametrically opposed to our own, the present impasse might be circumvented and the way paved for an amicable understanding of outstanding differences.

ON THE LOOKOUT

Are Animals "Wild"?

Under this title the *Reader's Digest* for September, 1953 reprinted an article by Alan Devoe from *The American Mercury,* posing the question of whether the beasts of field and jungle are really inimical to man, or are, in their essential nature, kindly disposed, and capable of responding to the same love and trust that provide the basis for friendship and affection between human beings. The strange stories told by Mr. Devoe are drawn not only from the experiences of friends and strangers, but also from events in his own life. They suggest that the bond of brotherhood may extend at least beyond the limits of human fellowship, and may even be universal in scope. Mr. Devoe cites evidence such as the following:

> A friend who has spent years in India told me about a monastery in a cedar-fragrant forest in the Himalayan foothills. There are many tigers in the area, he says, but the monks are not afraid. Love, they think, can cast out fear and invite love in return. So they are friends of the tigers, and talk to them. My friend has seen the abbot going out on the veranda in his yellow robe in the dusk and talking tiger-talk in his benevolent old voice, until out of the jungle a great striped cat comes padding and presently purrs under his stroking hand like a kitten.
>
> It is hard to believe. But I wonder. . . .

A Fakir Tames a Bengal Tigress

A story told by Mme. Blavatsky in *Isis Unveiled* confirms the account of the Himalayan abbot. H.P.B. tells how an aged fakir calmed a ferocious tigress which had terrorized a village. Under his influence, she related, the tigress "remained motionless, with her enormous head laid on her fore-paws, and her bloodshot but now mild eye riveted on the face of the fakir. Then the holy man of prayer sat beside the tigress and tenderly smoothed her striped skin, and patted her back, until her groans became fainter and fainter, and half an hour later all the village was standing around this group; the fakir's head lying on the tigress's back as on a pillow, his right hand on her head, and his left thrown on the sod under the terrible mouth, from which the long red protruding tongue was gently licking it."

When Harmlessness is Complete

Whether the means used to effect such spectacular results is "tiger-talk," as in the case of the Himalayan abbot, or the pronunciation of powerfully occult incantations, called *Mantrams,* matters little—the process is probably the same. In both instances, the qualifying feelings of the operators were those of tenderness and love, through which alone, perhaps, they were enabled to perform their feats. Daniel, it will be remembered, went into the lion's den, and was unharmed because his heart was pure. The ancient psychologist, Patanjali, states that "When harmlessness and kindness are fully developed in the Yogee (him who has attained to cultivated enlightenment of the Soul), there is a complete absence of enmity, both in men and animals, among all that are near to him." But to continue Mr. Devoe's story:

> One hot summer afternoon I found a mourning dove disabled and gasping in the dust beside our little country road . . . I took it home and put it in a bamboo cage, with fresh water, seeds and berries. In eight days Nature restored her dove to health . . . I opened the door. The dove darted out and, rising on rushing wings, rejoined forever freedom of the wild. Or so we thought for a week.
>
> Then one morning . . . suddenly, out of nowhere, a winged shape fluttered down to me. Perched on my forearm, clutching it as trustfully as it might a branch, was the mourning dove. It stayed only a few seconds, close and comradely. Then it was off. I never saw it again.
>
> Of course, a dove is not a fierce, feral thing. But there was the fox that I jumped one bitter winter morning . . . Why didn't he run? Foxes have every hand against them, every country gun and dog. Their hearts have a permanent savage wariness, "ingrained," we say. When I could stand our queer tableau no longer, I shied a stick at him. It dropped short. My fox ran then—toward me, in great bounding leaps, pounced upon the stick, and with the head-high prance of a happy collie, went dancing off into the woods. . . .

Bond of Affection

> Hosts of witnesses have similar stories to tell, all testifying to a bond of affection that can exist between "wild" animals and men.
>
> No animal in the woods is "meaner" than a wildcat, or less likely to turn trustfully to a human being. So it seemed to Phil Traband . . . He'd been hiking through a clearing . . . He turned. There, padding in soft-footed pursuit of him, was a wildcat.
>
> For a minute he was scared. Then something in him responded to what seemed to be a note of appeal. He stood still and let the big

cat approach. In its eyes, as it came close, was the unmistakable look of a brother spirit beseeching help. The wildcat's mouth and muzzle were swollen . . . One of the lynx's great canine fangs had somehow pierced its tongue and held it fast; the wound had become infected. As lightly as he could . . . Traband worked loose the swollen tongue from the impaling fang . . . the wildcat stood quietly until the operation was over . . . the cautious hand of a still-incredulous man stroked the tawny, grizzled back. With a final "mrroww," the big cat slipped away into the woods.

No Animal Natively Fears Man

The beloved naturalist Ernest Harold Baynes didn't believe any animal in the world is incurably hostile to us . . . Ernest Thompson Seton was convinced—and the conviction deepened during his 86 years of knowing the outdoors—that no animal is natively afraid of man. Thus no animal natively hates man, for it is fear that breeds hate. There is in wild hearts the original essence of a potential that might have become love and trust.

Every animal is more or less clairvoyant, and may sense even the moral atmosphere which surrounds human beings. Owners of dogs are well aware of the fact that these creatures see things that are invisible to human eyes, and though they are unable to tell of their psychological experiences, this is no reason to suppose that their evaluation of men is unjust. When man has succeeded in removing hate and fear from his own heart, and is harmless and kind, then indeed might this native bond of affection express itself in beneficent cooperation between all the kingdoms of Nature.

As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine. If there is a developed immortal spirit in man, it must be in everything else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. (*Isis Unveiled.*)

New "Pages" in the Geological Record

In *The Secret Doctrine* (II, 260), H. P. Blavatsky quotes Charles Darwin as saying: "I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; *of this history we possess the last volume alone,* relating only to two or three countries. Of this volume, *only here and there a short chapter has been preserved,* and of each page *only here and there a few lines.*" More "pages," however, are being discovered.

Newsweek for Jan. 26, 1953, reported two such discoveries by Prof. George Francis Carter, head of the Johns Hopkins Isaiah Bowman School of Geography. The first was made in 1947 in the Sweetwater River Valley near San Diego, Calif. Examination of the rocks then excavated caused Prof. Carter to assert that "man lived in California 40,000 years ago"—20,000 years earlier than most geologists allow. In interpreting the geographer's more recent findings, *Newsweek* says, "Carter stuck his neck out at least 60,000 years farther."

SOIL CALENDAR

The latest unearthing of stone choppers and scrapers comes from soil which must have been deposited between the third and fourth glacial advances. From this evidence, Prof. Carter draws the following conclusions:

> Because my rocks prove that American man must have been here in the third interglacial period, he must have set out much earlier—say 300,000 to 400,000 years back. Now, what I looked for was a time when it was warm enough for him to be able to make the trip over the Bering Strait, yet cold enough so that the water would be stored up in the glacier and the shallow land in the straits would be exposed. In other words, he had to sneak through when it was neither too cold nor too hot.

"GUESSES"

Prof. Carter agrees that American man originated in Asia; and he believes that Sweetwater Man was never wiped out: "he is indeed the ancestor of some of the very primitive Indians of Southern California or Mexico." More willing than most geologists to hazard unorthodox theories, Prof. Carter continues:

> If I were to make a wild guess, I'd say he might be like the swarthy aborigines of Australia. Or if I were to go off my rocker completely, I might say he could be like the Ainu, the hairy white man of ancient Japan.

THESE GUESSES NOT NECESSARILY "WILD"

That the American man who inhabited Southern California 100,000 years ago probably resembled the Australian or the Ainu, will not seem strange to Theosophists, who recognize Lemuria as the cradle of the Third Race. Nor are Theosophists handicapped by the necessity

of getting this man to the New World by way of the Bering Strait. Commenting on Haeckel's statement that Lemuria "seems to have been once on a time a gigantic and continuous continent," H.P.B. remarked (*S.D.* II, 328):

> It certainly was, since it stretched, during the Third Race, east and west, as far as where the two Americas now lie, and since the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California, which belonged to it.

It will be interesting, therefore, to watch for further geological discoveries which may suggest that Sweetwater Man may have been the aboriginal "Californian."

Further Evidence of "Change in the Buddhi-Manas"

Lookout for December called attention to the Harvard Research Center in Altruism as expanding considerably the conventional definition of "love," including "good neighborliness" and altruism in its meaning. A still more "manasic" consideration of the subject is found in the *Journal of Psychiatry* for last August, wherein Nelson N. Foote, also writing on "Love," provides the following definition:

> *Love is that relationship between one person and another which is most conducive to the optimal development of both.* This optimal development is to be measured practically in the growth of competence in inter-personal relations.

This definition conforms in broad outline to those of James Plant, Harry Stack Sullivan and Erich Fromm, though the emphasis in Foote's article is on *close* interpersonal relations. (Incidentally, Mr. Foote contends that the ambivalence of love, so frequently apparent in our society, stems "from fear rather than hate"—fear of disapproval, of lack of reciprocation.)

The Artist and the Audience

The conditions necessary for optimum growth of personality are comparable, Mr. Foote suggests, to those required by an artist of his audience. He explains:

> This ideal audience expects from him a performance as good or better than he has given before; it expects him to work hard for it. But it is identified with the artist, and sympathetic in an informed,

> understanding way. Thus it never unrealistically demands that he exceed his powers, achieve a result he never aimed for, or be something he is not. Best of all is the audience that clearly differentiates between the artist and the work of art, judging the latter as a finished product but the former as a never-fully-disclosed realm of potential productivity.

Thus, in the family circle, the role of "artist" is performed now by one member, again by another—the others constituting the audience. This sympathetic understanding and encouragement enables the "performer" to go "beyond the point he had previously reached in the development of his capacities."

"SELF-TRANSCENDENCE"

The transformation of potentialities into abilities, Mr. Foote calls "self-transcendence." By this term, he has in mind "an entirely secular and matter-of-fact approach," a transcending of the "construct" which in Theosophy is named the *personal self.* But Mr. Foote's emphasis is not on growth *for oneself,* but on providing an atmosphere in which others may grow:

> This conception of love as the interpersonal conditions optimal for self-transcendence is a hard doctrine from which many will shrink, because it puts the claim of love to the test of the results produced. It should have a cauterizing effect upon the sentimentality and falsehood by which a parent can protest that he loves a child while frustrating his development. Likewise it implies a conception of marriage, in which the success of the marriage is judged by the degree to which each partner contributes reciprocally to the continuous development of the other. . . .

EROS RE-ENTHRONED

Mr. Foote continues:

> It now seems in order to take another look at Freud's statement that erotic motivation underlies all other expressions of human ties. If one speaks of humans as selves, it is at least equally as plausible that *eros* is the symbol and *agape* the substance. In an age in which the substance is lacking, people in their loneliness grasp feverishly but vainly for the symbol. If by the progressive restoration of trust through proving the consequence of love in action, we are able to diminish the fear of each other which makes our love so ambivalent, then *eros* as the symbol of love becomes no longer counterfeit, and no longer properly regarded with cynicism, joking, or sentimentality.

Theosophists will have no difficulty in correlating this idea with a statement in *The Secret Doctrine* (I, 119):

> Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever unconditioned and the manifested.

PHILOSOPHIES OF EDUCATION

If man be viewed as a mere physical entity, an evolution from the animal kingdom, the philosophy of teaching is likely to be based upon the belief that reason and brain-power are man's highest attributes, and that whatever development there is to be must come from outside stimuli and indoctrination. The rise of what H. P. Blavatsky called Theosophical education must always await the abandonment of this theory of human origins, and the substitution, in its stead, of the ennobling teaching that there is in man a Divine Ego, possessed of wonderful powers and potentialities. From this it follows that the process of education, as the word itself suggests, is one of *unfoldment.*

A MATHEMATICIAN'S VIEW

Today, it is increasingly obvious, many educators are favoring methods whose modulus is that of "drawing out." One illustration of this view is seen in the writings of W. W. Sawyer, mathematician, who has taught in several English universities, and is author of the worthwhile volume, *Mathematician's Delight.* Originally published by Penguin 1943, this book is now in its fifth edition. Discussing methods, Prof. Sawyer brings a fresh spirit to the art of teaching, indicating, at the same time, why the traditional methods usually fail to awaken and inspire. In his words:

"IMITATION SUBJECTS"

> Nearly every subject has a shadow, or imitation. It would, I suppose, be quite possible to teach a deaf and dumb child to play the piano. When it played a wrong note, it would see the frown of its teacher, and try again. But it would obviously have no idea of what it was doing, or why anyone should devote hours to such an extraordinary exercise. It would have learnt an imitation of music . . .
>
> What is true of music is also true of other subjects. One can learn imitation history—kings and dates, but not the slightest idea of the motives behind it all; imitation literature—stacks of notes on Shake-

> speare's phrases, and a complete destruction of the power to enjoy Shakespeare. Two students of law once provided a good illustration: one learnt by heart long lists of clauses; the other imagined himself to be a farmer, with wife and children, and he related everything to this farm. If he had to draw up a will, he would say "I must not forget to provide for Minnie's education, and something will have to be arranged about that mortgage." One moved in a world of half-meaningless words; the other lived in the world of real things.

To touch the heart or spirit of an idea, it is necessary, according to Prof. Sawyer, to approach it from the point of view of its *real* being, its *living,* or practical bearing on life. And where is the "real" or "living" side of any knowledge to be found except in its relationship to the *being* who uses it, to the Ego who is here in evolution with a purpose? "The whole Universe," said the ancient psychologist, Patanjali, "exists for the sake of the soul's experience and emancipation."

PARROT-LEARNING

The memorizing of words, without "*realistic* thinking" on the part of the pupil, says Prof. Sawyer, is characteristic of most examination preparation. "Parrot-learning," and conversely, we might add, parrot-*teaching*—the cramming of children's minds with information, without any understanding on their part of what is taught—is characteristic of materialistic education, and a bar to progress for the whole human race. Prof. Sawyer observes:

> The danger of parrot-learning is illustrated by the famous howler, "The abdomen contains the stomach and the bowels, which are A, E, I, O and U." What image was in the mind of the child who wrote this? Large metal letters in the intestines? Or no image at all? Probably it had heard so many incomprehensible statements from the teacher, that the bowels being A, E, I, O and U seemed no more mysterious than other things heard in school.
>
> Parrot-learning always involves this danger. The deaf child at the piano, whatever discord it may produce, remains unaware of it. Real education makes howlers impossible, but this is the least of its advantages. Much more important is the saving of unnecessary strain, the achievement of security and confidence in mind. It is far easier to learn the real subject properly, than to learn the imitation badly. And the real subject is interesting. So long as a subject seems dull, you may be sure that you are approaching it from the wrong angle.

Students of Theosophy will recall here what H.P.B. said about education in the *Key to Theosophy* (1889): "We would reduce the

purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development." Prof. Sawyer continues:

"MAIN TASK OF ANY TEACHER"

> To master anything—from football to relativity—requires effort. But it does *not* require *unpleasant* effort, drudgery. The main task of any teacher is to make a subject interesting. If a child left school at ten, knowing nothing of detailed information, but knowing the pleasure that comes from agreeable music, from reading, from making things, from finding things out, it would be better off than a man who left university at twenty-two, full of facts but without any desire to enquire further into such dry domains. Right at the beginning of any course there should be painted a vivid picture of the benefits that can be expected from mastering the subject, and at every step there should be some appeal to curiosity or to interest which will make that step worth while.

"CHILDREN WANT TO KNOW"

> Bad teaching is almost entirely responsible for the dislike which is shown . . . Children want to know things, they want to do things. Teachers do not have to put life into them: the life is there, waiting for an outlet. All that is needed is to preserve and to direct its flow.

With a vision of the primacy of Soul, tremendous strides could be made in all branches of education. Prof. Sawyer apparently senses the truism that man is a Soul, and that mechanistic methods of teaching never serve the progress of a rapidly changing world. "What we call the manifestations of genius in a person," says H. P. Blavatsky, "are only the more or less successful efforts of that Ego to assert itself on the outward plane of its objective form." Further:

> Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations.
>
> Thus between the true and artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial and purely human intellect and the animal soul, there

> is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star, the Divine Soul and mind, or what we call *Buddhi-Manas.* The latter does not require, as does the former, cultivation.
>
> Self-knowledge of this kind is unattainable by what men usually call "self-analysis." It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

"FREEDOM OF THOUGHT"—A BUDDHIST REQUIREMENT

Liberalization of education, such as that reported above, is also noted by Cyril Moore in the *Maha-Bodhi Journal* for April, 1953. Writing on "Education in Freedom—A Buddhist Interpretation," Mr. Moore remarks:

> Though the truths and methods taught by the Lord Buddha are ignored in the schools in Buddhist countries, they have been rediscovered in the West, and are, indeed, being followed in a measure in some of the advanced schools of Europe and America.
>
> The free method, and that should be the Buddhist method, accepts the inevitability of change and seeks to train the mind to see the bare truth of conditions as they are; avoiding preconceptions, questioning ready-made ideas and using an experienced judgment used to deciding for itself what is right and good.

The "free method," whether called Buddhistic, Theosophic, or simply "liberal," is today being stressed as never before in the history of education. "*Wherever* thought has struggled to be free, there is found the work of the Theosophical Movement"—a movement not restricted to the channels of the Theosophical Society. Theosophists, however, have a specific part to play in this effort, especially in certain directions, as H.P.B. pointed out in her *Fourth Message to the American Theosophists* (1891):

> As it is one of the tasks of the T.S. to draw together the East and the West, so that each may supply the qualities lacking in the other and develop more fraternal feelings among nations so various, this literary intercourse will, I hope, prove of the utmost service in Aryanising Western thought.

H.P.B. referred, here, to certain articles by "Hindu brethren" printed in *Lucifer;* but contemporary efforts to Aryanize Western thought are also revealed in such publications as *Philosophy East and West,* and the *Maha-Bodhi Journal,* and by the recent establishment of the new Academy of Asian Studies in San Francisco.

"Europe and the Doctrine of Rebirth"

Under this title, Francis Hack-Hortobagyi (*Maha-Bodhi Journal*, April, 1953) traces the influence of Buddhist thought through Neo-Platonism and Gnosticism to the suppression of the idea of reincarnation at the Council of Constantinople in "A.C. 553." Yet, he says:

> The thought of rebirth survived the grave blow it got in A.C. 553 and to some extent is still flourishing. Nobody can say that this idea is new or foreign to Europe who had once read Goethe, Emerson, Blake, Boehme, Kant, Schopenhauer or Swedenborg and Walt Whitman.
>
> The more you read their writings the more you feel that the doctrine of rebirth could be banished from theology, but not from the minds and hearts of the great thinkers. On the other hand, the more you read them, the more you must be convinced of the truth that even the birth and whole life of a genius can only be explained on the basis of reincarnation.

Modern Exponents Noted

The works of many modern novelists, Mr. Hack-Hortobagyi notes, show evidence of the idea of rebirth—especially those of Somerset Maugham, "Sir Galahad" and Axel Munthe. In particular, Hortobagyi mentions "the famous Hungarian novelist Geza Gárdonyi, who, in the course of his writings, furnished so much evidence of his Buddhistic thinking and feelings. . . . I don't know where these ideas of the Hungarian writer came from, but, be it from the new Buddhist literature spread all over the world or from the deepest centre within him, it is quite the same." The quotations below are from one of Gárdonyi's "best works":

> The Vedantic religion is more logical when it teaches that the suffering is a consequence, than the Christian religion that says it is a precedent. The effect cannot be the precedent of the cause.
>
> Nobody suffers innocently. Neither the suckling. Just the innocently looking suffering proves that our life on the earth is the consequence of a former life.

Hopeful Trends

As Mr. Hack-Hortobagyi states, the idea of rebirth or "former life" is an ever-recurring theme in today's novels, short stories, and non-fiction. It seems probable, further, that not only will novelists use this

theme more and more often, but that they may eventually present the idea correctly and philosophically. "It is writers of this kind that are needed in our day of reawakening . . .", H.P.B. said in "The Tidal Wave" (THEOSOPHY for May, 1953), speaking of Dostoevsky; and she adds that "even in the absence of such great gifts one may do good in a smaller and humbler way."

ASIAN PSYCHIC LORE

In addition to the awakening interest in Asian philosophies and religions, there is also evidence of a more thoughtful consideration of the "psychic powers latent in man." Tahra Bey, a Sufi Yogi, an M.D., and by Western standards a highly educated man, recently completed a series of demonstrations in Los Angeles. (The last of the series was given Oct. 9, at the Los Angeles Philharmonic Auditorium.) Dr. Bey also appeared on television (Paul Coates Hour, Sept. 27). On this occasion the emphasis was on anæsthesia (non-hypnotic), control of bleeding and rapidity of healing—with reiterated insistence that "this is not an exhibition, but a scientific demonstration." We quote from literature descriptive of Tahra Bey's methods:

> Three things are necessary to the avoidance of scars. The first of these is a heightening of the pulse rate from the usual 60 to 70 beats a minute to about 120 to 135 a minute. The second is the temperature, and the third is the control of the micro-organisms which usually breed in a wound. No one of these conditions alone will have the desired effect, but the three things will heal the wound in a remarkably short space of time.

"WHITE" OR "BLACK" MAGIC?

Although the longer periods of demonstration include such Hatha Yoga techniques as voluntary anæsthesia, voluntary sleep or lethargy, voluntary catalepsy, etc., Dr. Bey seems interested less in exhibiting *his* peculiar powers, than he is in demonstrating the psychic powers latent in *man*. However, since money is accepted for these demonstrations, there may be reason to suspect that Dr. Bey is at least a "fellow-traveler" in the sorcerer's art. In reporting Tahra Bey's work, Lookout wishes only to note that even "psychic exhibitions" are being conducted at a higher intellectual level than formerly.